

A NEW
GUIDE^k

TO A

Holy Life.



L O N D O N :

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W. H. W.

EXIDE



On the 1st of January 1800

On the 1st of January 1800

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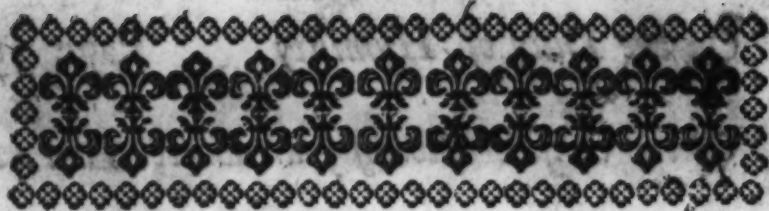
On the 1st of January 1800

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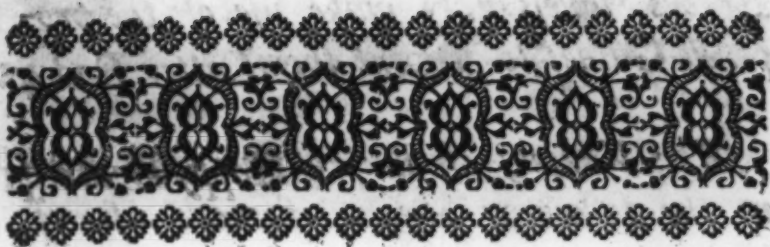
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THE



T H E

P R E F A C E.



*Think the Glory of God,
and the Good of my Neigh-
bours Souls, very sufficient
Reasons why I composed
this little Treatise. The
Advice which St. Paul
gives to the Corinthians I have here obey-
ed, which was, that they should do all to
the Glory of God. This is the chief Stand-
ard, and principal Intention which I aimed
at, to convert, if possible, the Minds of
those Christians, which I believe are not so
prone to Evil, as the rest of the World*

A 3

seem

seem to be, yet may be guilty of many Errors, unless they make use of the properest Guides to prevent them.

The Variety of Expressions laid down in the following Sheets, if made use of, as a proper Application and Remedy, will not fail, in their most secret Operations, to complete by constant and serious Practice, a perfect Cure of all those deadly Wounds and Impressions which Sin hath made in our mortal Bodies, to effectually expell that Sting of Death, (I mean eternal Death) which otherwise the fatal and unhappy Consequences of it will be, and to work deep upon our Minds those eminent Duties recommended herein.

My Design in the following Sheets is to set this great and important Work in its true Light from the Authority of Scripture. To shew that God will always give us that Grace which is necessary to enable us to perform our Duty; and that from hence we are bound by that Assistance to
live

The PREFACE. M

live in the constant Performance of it, and not to hoard up any vain Expectations that God will afford us a more extraordinary Grace, either to preserve us in our Duty, or to convert us from Sin; and that if after a strict Observance of these necessary Duties, we should once err, or be led astray into any greater Wickedness, we are bound to a greater Repentance. The Gospel hath in many Pages given us sufficient Proofs, that if our Repentance be sincere, it shall be accepted by God; so it has in like manner sufficiently shewn the Danger and Folly of repenting when it is too late, and the Gate of Mercy almost shut; to deter us from delaying our Repentance when we are thoroughly convinced of the Necessity arising from it, and from adding a double Portion to our Guilt, when at the same Time we hope to have our Sins forgiven us.

May God of his infinite Mercy make this Book serviceable to the Ends of its Institution, and bless all those who shall

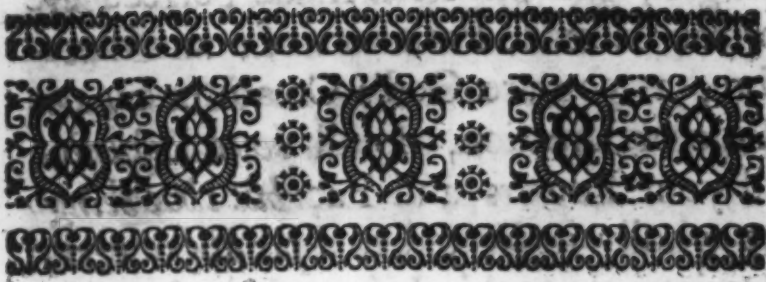
iv The PREFACE.

make a right Use of the same, and may his Holy Spirit accompany us in the Practice thereof, and kindle in our Minds such a heavenly Zeal, as never to be extinguished by any Lusts or Passions, but that being continually cherished and kept alive here, the happy Effects thereof may break out in everlasting Praises hereafter.



26 MA 66

THE



T H E

INTRODUCTION.



HIS ought to be one of your most serious Considerations ; *Follow that which is good.* God having endowed you with an excellent Nature, Wisdom, and Choice, having created you but a little inferior than the Angels, in order to crown you with Glory and Worship ; and hath likewise bestowed on you several Exercises sufficient to employ those noble Faculties, and hath designed for you a State of Life after this, to which you can only arrive at by that Obedience ; a State where none but Saints,
Angels,

ii The INTRODUCTION.

Angels, and just Men made perfect, are or can be made Partakers of; and therefore, as you are God's Creatures by the Title of Creation, so all your Labours, all your Powers and Faculties ought to be wholly dedicated to his Honour and Service, that, this Life ended, you may live with him in that which is to come.

You must not think that the Service of God is of the least Necessity, but that it be constantly done as God intended it should; that is, in Spirit and in Truth, to his Honour and your Good, with great Zeal and Earnestness, with devout Affections and sincere Dispositions, that you refuse no Labour in the Practice of it, that you bestow convenient Part of your Time upon it, that you take the Guides of Prudence, Virtue, and Religion, in the effectual Discharge and Performance of it.

Would you but consider how much of your Time is taken up in your Infancy, how much more in your Childhood,

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hood, and how much more before you come to Years of Discretion, and to make a right Use of Reason : That little Portion of you Time which is left you for his Service, is so short and trifling, that were not the Goodness and Mercy of God infinitely great towards you miserable Sinners, it might seem very unreasonable for you to have ever any Expectations of eternal Life, but to have your Portion with the Wicked, even after you have spent those few remaining Minutes of your Lives in his Service.

You must not do the Work of God negligently nor ignorantly, nor behave yourselves in his Presence indecently, but with Awe and Reverence, always remembering the great and terrible Day of the Lord : Let not your Heart be upon the Modes and Fashions of the World, when it should be lifted up in Prayer ; and be sure to prefer any Action of Religion before any worldly Concern ; Let your Calling be as becometh

iv The INTRODUCTION.

cometh the Disciples of our Saviour; and if any earthly Affection interrupts your Devotion, strive to master it as far as you are able; put on the Breast-plate of Righteousness, and the Helmet of Salvation, that you may withstand the Temptations of the World, the Flesh, and the Devil; that you may continue Christ's faithful Soldiers and Servants unto your Lives End, and be able to quench all the fiery Darts of the Wicked.

What Fruit can you expect to reap from the many Hours you squander away in Luxuries and Vanities? What Hopes of Happiness will ye find from thence? And what Benefits can ye think to enjoy from those Recreations? Put the Question to any Man, ask him, Which would become the most productive of its Increase, were he to sow Tares or Wheat in his Fields? His Reply would certainly be, That the latter Grain would yield him more Profit than the former; so will it be in the
few

The INTRODUCTION. V

few Hours of a religious Life ; the Return will be to your Improvement and Advantage.

Remember that you have in this Life a great Undertaking to perform, many lustful Sins and Temptations to subdue, and many dangerous Enemies to overcome ; and upon these Foundations Eternity depends ; and that you may not imagine, that the Performance of those Duties here required will be an Instrument to ensnare you, you must on the contrary remember, that the Life of every Man must be ordered by it ; but as long as Idleness and Delay hath any Interest with you, all the Sins of Wantonness will be very difficult to remove, and there will be too little Room to drive out Temptations. Be diligent in all your Callings, be ardent in the Pursuit of religious Employments, such as Prayer, reading the Scriptures, or any other Divine History, and in the midst of Business beg a Blessing of God to prosper your Endeavours

vi The INTRODUCTION.

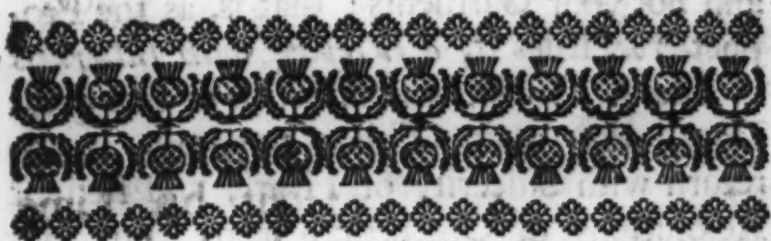
Endeavours in your honest Undertakings.

Let not Sin have Dominion over you, for he who lays out his Time to serve his own fleshly Lusts, or hoards up Riches, when *he cannot*, as *St. Paul* says, *tell who shall gather them*, will have his just Reward; for every Hour so spent, must be brought to Light at the Judgement-seat of Christ, where the Secrets of all Hearts shall be revealed.

26



ON



ON THE
D U T Y
O F
R E P E N T A N C E.



HE exprefs Terms upon which the Gospel promifes eternal Happinefs to Mankind, is Reformation, or a Change of Life; that is, a turning from Sin to God, the cafting off all thofe Evils which you in the former Part of your Lives have committed, and inftead thereof constantly fpending the Remainder in the Practice of thofe Chriftian Duties which God requireth of you. In order to this Change
of

of your Lives, you must rent your Hearts
 and not your Garments; that is, as the Pro-
 phet *Joel* stiles it, *a Weeping with Bitterness
 of Heart*. In the true Exercise of this great
 Duty, the main Thing required is, to
 return with Sincerity of Heart, and stedfast
 Resolutions of Obedience, from your evil
 Ways: In these the Marks of true Penitents
 consist, and it is they who may expect For-
 giveness at God's Hands in the Day of
 Death, and be set on his Right Hand in the
 Day of Judgement, if after so sincere a
 Trial of their Faith, they continue to resist
 the future Allurements of Satan and the
 World: This Confession of Sins hath a spe-
 cial Promise: This is affirmed by St. *John*;
*If you confess your Sins, says he, God is faith-
 ful and just to forgive you your Sins, and to
 cleanse you from all Unrighteousness.* The
 Meaning of the Words, I take to be, is
 this; That God hath by the Ties of Love to-
 wards Mankind, bound himself to forgive
 them their Sins, if they duly confess them
 unto him, and undergo all those Difficulties,
 for which Confession was appointed; that is,
*To fight the good Fight of Faith, to take
 the Helmet of Salvation, to press forward
 towards the Prize of your high Calling, to
 run with Patience the Race that is set before
 you, and to crucify the Flesh with the Af-
 fections*

fections and Lusts; these are laying open your Wounds for a Cure, these are Duties that are well pleasing to God.

This Part of Repentance requires you to forsake those Sins you are most accustomed to, and likewise those which are most powerful in their Operations; and withal to forsake them so timely, as to obtain their opposite Virtues, and the Ornaments of a meek and quiet Spirit, and to live in them; otherwise your Repentance will avail you nothing; or if it does, not to be accepted by God, as proceeding from a Blindness of Heart.

A late Repentance, perhaps on your Death-Bed, can never be accounted hearty and sincere; a very improper Time for beginning a Work of so great Importance at the End of your Days, when it should have been begun in your Youth: Such a one who delays till that Time, may be very well amazed at the Approach of the King of Terrors, to come so unprepared, and having no Oil in his Lamp may very easily stumble into a World of Darkness, when those that begin in their early Days to set about this great Undertaking, before they are convinced of the Necessity arising from it, continue to have their Lamps burning and well supplied with Oil, lest when the Bridegroom should invite them to the Marriage

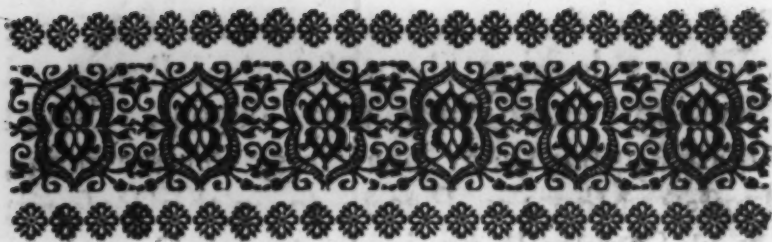
riage Feast, they should, like the Man in the Gospel, come unprepared, not having on a Wedding Garment.

How much do we all in general accustom ourselves to do that which is Evil? How many Days, Months, and Years, do we spend in searching after a little Wealth of this World, which is of so short a Continuance, and at the same Time let that durable Treasure, our Souls, be stolen away by the Devil?

If then you have any Thoughts of Happiness, if you ever hope to be rewarded in Heaven, shew some true Kindness to your Souls, by preserving them free from Sin, by Repentance. Think how you will be able to endure everlasting Burnings; the just Desert of the Rich Man in the Gospel.

Let me then in the last Place exhort you to have your Lamps burning, that is, to embrace the Gospel of Christ; to take a sufficient Quantity of Oil, lest the Lamps should be too soon extinguished; that is, to have on the Breast-plate of Righteousness, lest the Gospel of Christ should be too carelessly regarded by you; *Bring forth therefore Fruits meet for Repentance.* I think an Instance of the Danger of losing the Soul will not be improper to explain. The Case of the Sheep being in Danger of the Wolves,

Wolves, makes the Shepherd more watchful over them, lest in his Absence the Wolves lurking about for their Prey, and seeking whom they may devour, should come upon them unawares, scatter them, and tear them in Pieces; so in this Respect, your Souls will be in continual Danger of those Wolves, that lay wait on every Side to entrap them, unless ye become watchful Shepherds over them, and take Care to preserve them from the Treacheries of those blood thirsty Enemies. Let there be no Time for Delay, lest God should suddenly lay the Ax to the Root of the Tree, that is, be about to offer the last Dispensation, unless you immediately repent; considering how dreadful it would be to be cut off in a Moment, when on the other Hand, by a new Change of Life, you may receive that comfortable Expression of our Saviour's, *Well done, thou good and faithful Servant, enter into the Joy of the Lord.*



ON THE
DUTY
OF
PRAYER.



OW Prayer is a Speaking to God, and certainly then, without the least Doubt or Scruple whatsoever, must be esteemed an Act of the highest Honour that you weak and imperfect Creatures, not sufficient of yourselves to think any thing of yourselves, should be admitted to speak to the great God of Heaven and Earth in all your Necessities, and to implore his Goodness, to
feed

feed your Souls with the Bread of Life. Shall you then, that are but Dust and Ashes, neglect this great Duty of your Salvation? Shall you presume then to ask amiss for Wealth, that ye may consume it upon your Lusts? No; far be it from your Hearts to deride God's Blessings in so contemptuous a Manner, and to pray for the necessary Conveniencies of Life, and at the same Time despise that Goodness of his, which should excite in you an humble Acknowledgement for those Favours from time to time conferred upon you.

Ask and ye shall receive, says our blessed Saviour; that is, if ye ask Things lawful in Faith, and in all other Respects as becometh Christians, and the Disciples of the ever-blessed Jesus, ye shall have your Petitions granted you in a full and ample Manner, far beyond the Power of your weak Capacities to conceive, God only knowing what is most convenient for your Souls and Bodies.

Pray without ceasing, says St. Paul to the *Thessalonians*; the Meaning of which Phrase is, not that ye are required to spend your whole Time in Prayer, nor as the Hypocrites do, who pride themselves in the Length of their Prayers, that they may be praised of Men for their much Speaking. As to

the Time, the Manner, and the Circumstances of your Prayers, God never instituted any particular Directions, he leaves every one to judge for themselves, thinking they will of Course best adapt them to their own Conveniencies; neither does he require Exactness of Time, or Nicety of Expression, so you pray with Sincerity of Heart.

Use not vain Repetitions, pray with perfect Submission to the Will of God: Men often pray for those Things which will prove hurtful and unprofitable to them: When ye pray, use that excellent Form of Words which our blessed Saviour hath taught you, and conclude with that emphatical Expression of our Saviour's, *Not my Will, but thine be done*. Ye must, in the second Place, pray with Faith towards God, nothing wavering; that is, not having a vain hypocritical Presumption, that ye shall certainly obtain of God whatever ye ask for; but with such a firm Confidence in him, that he is able to grant what he will, and ready to perform whatever he thinks most reasonable and convenient for your Soul's Health, provided you ask in his Name.

That ye pray in the third Place with pure Hands and a clean Heart, and especially with a Mind slow to Wrath, and ready
to

to forgive. God commands you to worship him in Spirit and in Truth; and unless ye be ready to forgive all Injuries, nay even to pray for your bitterest Enemies, your Prayers will in Effect profit you nothing. This is the Disposition of Mind which the Christian Religion requires of all its Professors; nay, our blessed Saviour himself particularly admonishes you to this Duty, *That if ye forgive not Men their Trespases, neither will your heavenly Father forgive ye your Trespases.*

Whatsoever temporal Things ye require, ye may lawfully ask God to grant you, particularly for the Comforts and Conveniences of Life, without which your Lives will be an insupportable Burden to you. Ye may be sure of a sufficient Maintenance of Food and Raiment, if ye use your own honest Endeavours to obtain them, and implore the divine Blessing to prosper you therein. Concerning these Things, ye are not to measure them by your Desires, but by your Wants, in order to obtain the desired Effects.

Prayer without Attention is very emphatically expressed by the Prophet *Isaiab*, in the 29th Chapter, and at the 13th Verse, *Forasmuch as this People*, meaning the *Jews*, *draw near to the Lord with their Mouths,*

and with their Lips do honour him, but have removed their Hearts far from him. What could such perverse Creatures as they were expect to receive from God's Hands, although they should have ask'd for what was necessary, innocent, and lawful? Had their Prayers been fervent, and their Minds zealously disposed, no doubt then but God would have sent such Things as were needful both for their Souls and Bodies.

The Foundation of this Duty consists in the Attributes of the Divine Nature. His Omnipresence shews you that he is every where, and spies out every secret Intention of the Heart, whether it be good or bad; how delicately is this expressed by holy *David*, in the 139th Psalm, at the 2^d and following Verses; *Thou art about my Path, and about my Bed; and spiest out all my Ways. There is not a Word in my Tongue; but thou knowest it altogether.* This Omniscience likewise shews you, that he always knows your Petitions; in another Psalm he testifies this Truth, *The Lord knoweth the Thoughts of Man, that they are but vain.* His Omnipotence in the same Manner shews you, that his Power is such, that he is able to grant them, and to give you those good Things which ye are not worthy to ask. This Truth God himself confirms in the 11th

Chapter

Chapter of St. Mark, at the 24th Verse;
*What Things soever ye desire when ye pray,
 believe that ye shall receive them; if so, your
 Hope shall not be in vain.* We do not ask
 of God, in order to acquaint him with our
 Distresses, but to express our own Sense of
 what we feel, and that it is only by his
 Power and Permission that we can be sup-
 plied.

Lastly, Let me now exhort you concern-
 ing the Subject Matter of your Prayers.
 You must be careful never to ask amiss;
 that is, for any thing that is in its Nature
 sinful: By that Means you will dishonour
 God's Goodness, and in a great Measure
 ruin yourselves. You must consider upon
 what Conditions ye pray, before you can
 expect the Blessing to return. Beg the
 Power and Assistance of God's Holy Spirit,
 to enable you to a right Performance of
 your Duty; this is a Gift which God will
 grant you, if ye sincerely ask him; this is
 what ye may hope for, and be answered
 graciously. Let these then be some of the
 Subjects of your Prayers, that ye may re-
 ceive the desired Blessings. *First*, Ask of
 God necessary Provisions, in order to sup-
 ply your own Wants, and the Wants of
 others, not only to gratify your own Selfish-
 ness, but to relieve the poor Brethren, and
 those

those under Affliction. *Secondly*, Ask of him Knowledge and Understanding, that ye may be able to walk in some Measure as he walked ; that if Satan, with all his Temptations, should persuade you to forsake the Paths of Virtue, and tread in those of Vice, you may cry out with that Boldness worthy of every good Man's Observation, Away from me, ye Wicked ; I will keep the Commandments of my God. Which said Petitions, if ye faithfully offer them to the Throne of Grace, will be accepted with that endearing Expression of our blessed Saviour's, *Come, ye blessed Children of my Father, inherit the Kingdom prepared for you from the Beginning of the World.*



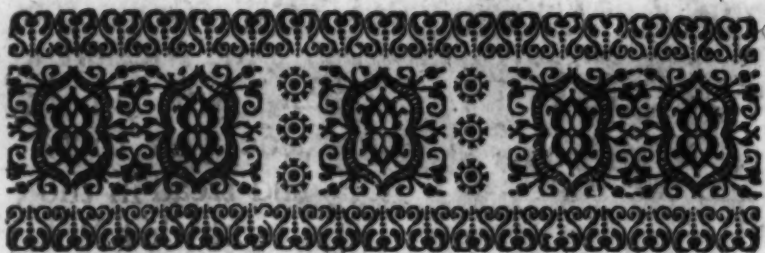
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ON THE
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C H A R I T Y.



THE Love of our Neighbour is the distinguishing Badge of a good Christian ; this was that great Duty of Religion which our Saviour enjoined the young Man in the Gospel to pursue ; this is called by St. *John* the New Commandment, *That we love one another*. This Sort of Charity disposes you to do Good to your Fellow Creatures ; and if ye kindle in your Breasts the least Spark of it, ye cannot

cannot but wish all Good to their Souls Health; this will be in some Measure to bear one another's Burthens, and so in the End to fulfill the Law of Christ. *Let your Light, says our blessed Saviour, so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven;* the Meaning is this, give a good Example to Christians in general; the Nature of which is such, that it must be seen of Men, and cannot be concealed; how can this agree with what our Saviour condemns in the next Chapter, *Those who do their Works to be seen of Men.* The Cases are very different; here the Works must be done before Men, that they may glorify your Father which is in Heaven; there only for the Glory of him who sees them.

The Parable of the unjust Steward in St. Luke's Gospel, from the Beginning of the 16th Chapter to the End of the 14th Verse, is designed to abandon Covetousness and recommend Charity, that being a peculiar Motive of our Love to God, as well as our Neighbour. The Consideration of God's Goodness towards you, ought to stir up in your Breasts a fellow Feeling of your Neighbours Infirmities, and teach you to govern your own Lives, after the Pattern and Imitation of your blessed Redeemer.

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This Charity must be extended according to your Abilities in the World, not grudgingly, or of Necessity, for God loveth a cheerful Giver; not out of any Pride or Ostentation, but freely and liberally, so as to improve those Talents committed to your Charge, according as the Necessities of Objects require them. Beneficence or Well-doing are noble Symptoms of a generous Mind; it makes Men love to do all the Good they can, as far as their Incomes will allow them, since Providence hath allotted to some more, to others less, as his unerring Wisdom hath thought fit.

I shall now shew wherein Christian Charity doth consist, and conclude with that excellent Collect of our Church, very evidently intended to this Discourse. This Point of Charity consists in doing your Neighbour all the good Offices ye are capable of. If he be wicked, you must by frequent, but not severe Admonitions, endeavour to reclaim him, not sparing any Pains, nor delaying to use any necessary Means whereby ye may think to do him Service, and in some Degree to reform him, by instilling into him such Principles of Religion and Virtue, as will make him honour God, and esteem your Advice. If he be under any calamitous Disease, and hath been industrious in the
Support

Support of himself and Family, so that he be past all Labour, and cannot again recall his former Industry; this is that Person that requires a small Portion of your Bounty.

I shall now beg Leave to press this Duty somewhat farther. You should, as our blessed Saviour taught the primitive Christians, not to let your Left Hand know, what your Right Hand doth. How will ye be able to do this, is a Question which may very justly be asked by any one. The Answer is, you must be so far from being ostentatious of your Charity to others, that you must endeavour to conceal it (were such a Thing possible) even from yourself. Charity, as I before observed, are those Talents God hath entrusted you with towards the Relief of the Poor and Indigent. The Measure therefore of this Duty has no Limits to confine itself, it must be left to every Man's Discretion to distribute as he thinks most fit, and as the Necessities of the Persons he intends to relieve require.

The Obligations incumbent upon all Men to practise this Duty are, to have a cheerful and generous Spirit to help the Infirmities of others, and to consider how they may most effectually supply their Wants, so as to procure a Blessing to themselves, and an Example to others. This Part of Charity not
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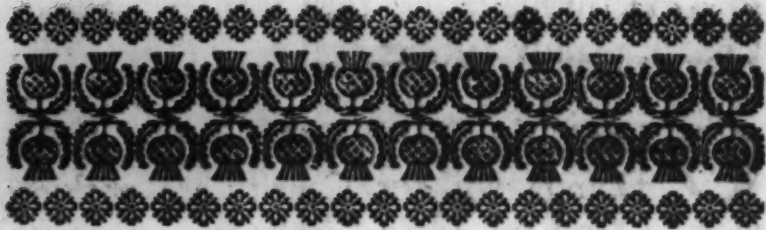
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only approves our Love to Men, but even to God himself, as this Collect of our Church plainly testifies.

O Lord, who hast taught us that all our Doings without Charity are nothing worth; send thy Holy Ghost, and pour into our Hearts that most excellent Gift of Charity, the very Bond of Peace, and of all Virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's Sake. *Amen.*





OF THE
CONTEMPT
OF THE
Vanities of this World.



ALL Wickedness proceeds from some immoderate Passion or other: The Pleasures of the World will often seek to wound you, and the Deceitfulness of Riches prove like so many Nets on every Side to ensnare you. To set your Affections above this present World, and to subdue your Passions under the Dominion of right Reason, is the most difficult Lesson to learn, but the most useful one, because it directs

directs you in the Road to Happiness, and paves the Way for all other religious Employments. It is the over-fond Desire of the Things of this World which is the Root of all Evil, and which will, like so many Pains, pierce your Hearts with so many Sorrows.

The Way therefore to remove the first Foundation of your Misery, will be in Time to lay the Ax to the Root of the Tree, and fix your Thoughts on another Life, to fill your Minds with strong Ideas of it, as will beget in you a settled Contempt of all the transitory Pleasures of this. By Subtilty many Conquests have been obtained, and in this the Devil is a most dangerous and cunning Enemy; he has, from the very first Original of human Nature, given you sufficient Proofs of his Subtilty in beguiling our first Parents, and tempting them to sin; and no wonder then, if he be ready to cheat you, who are so frail in your own Nature, that any the least Insinuation of his is capable of drawing you aside, and seducing you to sin, when perhaps, at the same Time, ye use your utmost Endeavours to resist his subtle Contrivances, which are the World and the Flesh, who are like so many Armies pitching their Tents round about your Habitations, meaning your Bodies.

C

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There is no earthly Pleasure, but what strives to gain your Affections some Way or other; a noble Title will create in your Breasts Haughtiness against your Inferiors, as will also a splendid Fortune, and the dazzling Appearance of Grandeur; your very Table will then prove a Snare to you, your Meat will draw you to Gluttonness, your Drink to Drunkenness, and your Company will bear a chief Part in this War against you, whilst, by their Persuasions, they entice you to a greater Degree of Sin, and will make, if possible, your Guilt more heinous. Lay these Things to Heart, and then tell me, Whether a Soul, thus beset with Enemies, hath Leisure to sleep in Safety, whilst it lives as it were among a Multitude of Foes, every Day ready to swallow it up, and which, if ye keep not upon your Guard, ye must expect every Hour to come upon you? And yet how many are there in the World who value their Houses of Clay, that is, their Bodies, more than their Souls. If ye will do the Will of your Heavenly Father, if ye will take up your Cross and follow him, your Souls will not be so far lost, but that they may be again recovered, if ye perform these Duties towards effectuating their Salvation.

This is another Disposition of Mind which the Christian Religion requires of all its Professors ;

fessors; and that this Disposition cannot be
 attained, except ye work up yourselves to
 a just Contempt of the Vanities of this World,
 and that in a very extraordinary Manner. I
 shall consider two of the greatest Vanities now
 reigning in this present Age, and from thence
 prove, that no Man, who possesses any one
 of them, can be said to be an Inheritor of
 the Kingdom of Heaven. The first I shall
 consider is Covetousness, which occasioned
 the old *Latin* Proverb, *Opes Irritamenta Ma-*
lorum. Now by this is not to be understood
 a foolish Desire of Riches, and a Penurious-
 ness in the Use of what ye already possess of
 your own, but such an eager Ambition of
 increasing your Possessions, as tempts you to
 use any Deceit in defrauding your Neigh-
 bours of what belongs to them; this is laid
 down as a strict Prohibition in the tenth
 Commandment; and the only safest Protection
 against breaking the rest of God's Laws, is
 what this Commandment directs; the govern-
 ing your Inclinations so far, as to resist strong-
 ly the first Occasions of this Sin. In order to
 prove the ill Consequences that attend it, I
 think the Parable of the Rich Man in the
 Gospel is evidently intended to this Purpose.
 He is there described to have been cloathed
 in Purple and fine Linen, and to have fared
 sumptuously every Day : *And when in Hell*

*he lift up his Eyes, being in Torments, and seeing Abraham afar off, and Lazarus in his Bosom, he cried to him to have Compassion on him, and to send Lazarus to dip the Tip of his Finger in Water, and cool his Tongue. The Reply he received was this; Son, remember that thou in thy Life-time receivedst thy good Things, and likewise Lazarus evil Things; but now he is comforted, and thou art tormented. This Man abounded in all the Wealth and Grandeur that the World could afford him, which he greedily applied to his own Luxury, squandering away the Wealth of Princes to gratify his own Selfishness; whilst on the other Hand, Lazarus poor and afflicted, his Body covered with Sores, and his Soul almost famished with Hunger, in vain begs the Crumbs which fell from his Table, which he in effect denied him, by not hearkening to the humble Suppliant. The Things of this World were his chief Good, those in which he faithfully trusted, his Riches, and his Honours. The Reason and Design of this Parable, was to reprove the Hypocrisy of the covetous Pharisees, and to draw their Affections from the Things of this World, expressed in these Words, *That it is as easy for a Camel to go through the Eye of a Needle, as for a rich Man to enter into the Kingdom of God.**

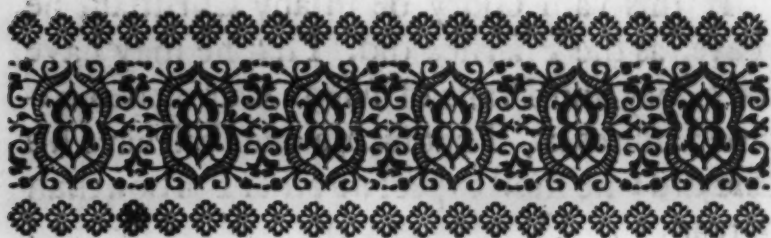
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The next Consideration is Pride. This is that Sin which cast the Angels out of Heaven ; this is the greatest that ever the Devil had been guilty of ; this Sin is not only heinous, but very dangerous likewise ; and that in respect of enticing us into other Sins, and betraying us into Punishments. The proud Man sets himself up as his own God, and therefore never can submit to any Laws but his own ; and when a Man has once got the better of this Sin, he is then prepared for the Commission of all others. It is the Custom now, that Men who exalt themselves in the World, expect much Reverence and Submission from those of an inferior Rank and Quality with them ; and are therefore very apt to quarrel and abuse them, whenever they think Obedience and Respect not to be duly paid them. It would be too tedious to mention any more Fruits which proceed from this bitter Root ; and therefore to prove the fatal Punishments which attend this Sin, I shall consider very briefly that remarkable Story of *Nebuchadnezzar*, in the 4th Chapter of the Book of *Daniel*. This King, although he was the greatest in the World, yet for his Pride was driven from among Men to feed with the Beasts of the Field, and to dwell with them. This was that Punishment which he received for his

Ambition ; till he at last, convinced of what a flagitious Crime he had committed, and the Despicableness of his Dwelling, confessed that God was able to abase the proud Man, and to bring him low, even to the Dust. I shall explain an Instance from hence, and so conclude. Two Men went up in the Temple to pray, the one a Pharisee, the other a Publican. The Pharisee approaches with great Boldness, but at the same Time contemns his Companion, and boasts of his own Virtues ; he then, through a vain-glorious Conceit of himself, addresses his Petitions to God in the following Manner: *God, I thank thee, that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican ; I fast twice in the Week, I give Tythes of all that I possess.* The humble Publican, standing at an awful Distance, with a dejected Heart, would not so much as lift up his Eyes unto Heaven, but smote upon his Breast, saying, *God be merciful to me a Sinner.* The Publican's mean Opinion of himself, together with his humble Contrition, was more precious in the Sight of God, than all the Pharisee's conceited Thoughts of himself. In Confirmation of this Parable our Saviour decrees, that *Whosoever exalteth himself shall be abased ; but he that humbleth himself shall be exalted.*

It

If this vain Glory be in any Christian, he prays, as the Pharisee did, That he may have the Glory and Praise of Men. Our blessed Saviour assures us, That such a one shall have his Reward; he must expect no other Portion than that of the Hypocrites; but had he been of the Publican's Opinion, he would have then thought it a strange Folly to make such an Exchange. From hence therefore ye may see to what End those frequent Admonitions in the New Testament are, *To mortify your earthly Desires, to lay up your Treasure in Heaven, to set your Affections on Things above, and to take Heed and beware of Covetousness; remembering that a Man's Life consisteth not in the Abundance of the Things which he possesseth.* How unfit therefore will your Minds be, if deeply immersed in Riches, Vanities, and Pleasures, for the Reception of the Gospel in this Life, and for a glorious Eternity in the next.



ON THE
D U T Y
O F
F E A R.



FE A R in general is such an awful Dread of God's Judgements, as may deter you from offending him. The Fear of the Lord is to depart from Evil; so that none of you can be said to fear him as ye ought, unless ye subdue the raging of your Lusts, and curb those little Symptoms of Sin, which perhaps may, without a careful and religious Fear, too far intercept your most serious Prayers and private Meditations. Men are too often in Regard to their own private Interests,

Interests, careful to provoke those whom they fear may hurt either them, their Estates, or their Reputations; and therefore, if they are not as cautious of displeasing God, as they would be of one of their own Fellow Creatures, it is certain then that they fear Men more than God.

Serve the Lord in Fear, says the Royal Psalmist; the Observation of which Words he presses earnestly the Kings of the Earth to accept and carefully regard; pointing out at the same Time, that God's Justice is such, that he is able, and certainly will inflict the sorest Punishments upon them, if they should, by many unlawful and vitious Practices, transgress this royal Law, and withal the most sacred one; all the Threatenings of God's Anger which ye often meet with in holy Scripture, tend directly to this End.

How great a Madness, nay, how great a Sin, (if I may be allowed the Expression) is it for Men thus to fear what Flesh and Blood can do unto them, and at the same Time have no more Regard to their Thoughts, Words, or Actions, than if there was no God at all. Daily Experience points this out at one View, and makes the clearest Discovery imaginable: How many are there in this present Age, that blaspheme the Name
of

of God with Oaths, Curses, and vain Execrations about mere Trifles? Alas, what Wickedness attends such! Were they but to make themselves acquainted with the Horror and Baseness of the Fact, any one would then imagine that their Blasphemies would turn to Repentance, and of a sudden melt their obdurate Hearts, and make them for the future observe that Quotation of the Psalmist, *Serve the Lord in Fear.*

No Wonder why Men have not the Fear of God before their Eyes, since their chiefest Delight is, to profane his holy Name; this shews their Want of Fear, when they are upon every light and trivial Occasion, continually taking his Name in vain, and certainly then it must be an unpardonable Fault, since there is no Temptation to encourage such a Profanation, it arising wholly from a vitious and common Habit, or perhaps through a direct Contempt of his holy Religion. When a Man upon some sudden Passion of Revenge, and with a malicious Hatred, wishes that some great Misfortune or grievous Calamity may befall his Fellow Creature, this is in effect to curse God, because he curses that Creature to whom God gave its Being. On the contrary, should he do it without wishing him any Evil, it is then using it with Contempt and Reproach.

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In the Third Commandment, all Blasphemies and vain Reproaches concerning God are strictly forbidden. The main Design of which is, to preserve in the Minds of Men a constant Fear and Reverence of his holy Name; which if punctually observed without any blasphemous Expressions intermitting, is the Foundation of all Religion. To this Commandment a Penalty is annexed, intimating to us that the guilty Person shall not go unrewarded.

Anger is a Passion which drives out Fear, and if men are tempted to it, how often will they curse their Fellow Creatures, and upon a slight Provocation stir up a Dissension among them, thinking to execute their Revenge in an expeditious Manner. Suppose Men to be at their own Liberty to do what Mischief they are able; compare their Strength to the Almighty, and you will immediately find the Difference; they may rob them of their Goods, and perhaps their Lives too; but when they have accomplished those Ends, they have then done their utmost; but God who is Omnipotent can destroy both Soul and Body in Hell.

Lastly, Remove from your Breasts all Incentives to Anger, by Consideration and a religious Fear, which will quickly put a Stop to its Proceedings. Consider the Example
of

of the meek and crucified Jesus, who suffered all barbarous Indignities, and was entreated as a vile Malefactor; yet for all this, how gentle and compassionate was he towards his Enemies, in praying his heavenly Father to forgive them; but had he on the other Hand abused them, and bribed Hell for Curses on them, his Meekness would then have become Anger, and his Gentleness Revenge. Therefore imitate his Example, that Iniquity may not be your Ruin.



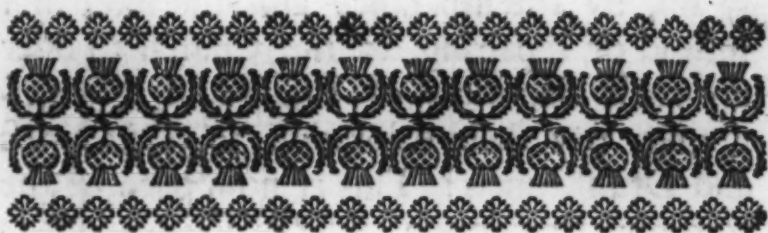
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ON THE
OBSERVATION
OF THE
LORD's DAY.



OD requires a particular Part of every Man's Time to be employed in his Service, which is, but one Day in Seven, wherein they are commanded to express their Duty to God, in hallowing these Times set apart for his Worship: Certainly then since God hath given them the other Six to work for themselves, it is but requisite that he should demand some Part of it to be repaid, as a Tribute of the Whole. What a base and absurd Thing is it for Men to neglect the Devotions of this Day, as they too frequently

ly do, by Intemperance and the like, and instead of repairing to the Church to offer up their Sacrifices of Praise and Thanksgiving, pay their Adoration to Gluttonness and Drunkenness? This is now become the common Practice of inferior People, while the highest Sort abuse it by Sloth, Pride, and a Contempt of God's holy Word and Commandment, as appears too visibly to the Eyes of a righteous Man. The Resurrection of our blessed Saviour is a sufficient Testimony that ye should keep the Sabbath, and so likewise is the Creation of the World; in Commemoration of which, God requires you to worship him in Spirit and in Truth: In order therefore to a right Observance of this Religious Duty, I shall explain (in the best Manner I am able) what those Things are which you on your Parts are commanded to perform.

First, Ye must abstain from all servile Labours, except such as are Matters of Necessity and Charity. These are permitted by Divine Authority, and consequently then are to be esteemed Acts of Religion, if they proceed from a generous Mind. Our blessed Saviour hath given us an Instance of performing Acts of Necessity on the Sabbath-day: Although he was born under the Law, healed a Man sick of the Palsy, and commanded

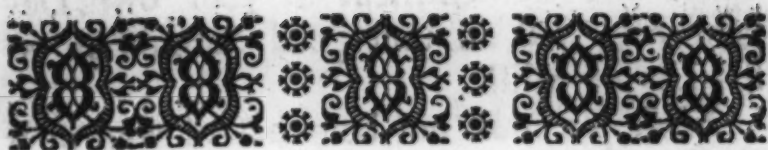
manded him to take up his Bed and walk, that he might witness his Recovery ; all that was forbidden was unnecessary Labour, and such as might be avoided without any Prejudice whatsoever.

Secondly, It is your Duties, unless Sickness or some unavoidable Accident interrupts you, to be present at the publick Hours of Prayer, attending with that Reverence and Decency which becomes a Creature to his Creator, a Servant to his Lord, abiding patiently during the whole Time of Divine Service: In this Manner ye are to employ your Time in the publick Service of God ; next, you must use those private Duties of the Closet, Reading, Meditation, and the like. This Day was never ordained for Idleness, which is now become the common Practice of the World, but only to turn your earthly Employments into heavenly ones ; upon this Account God hallowed the Sabbath, commanding both Men and Beasts to rest from their Labours, as is recorded in the Fourth Commandment, which appoints a particular Time for that Purpose, in which the chiefest Part of this Commandment consists ; for if the afore-mentioned Duties are necessary to your eternal Salvation, there must be such Times allotted for the Practice of them.

Thirdly,

Thirdly, Ye must remember that the Church is holy, not in Respect of itself, but of its Use, therefore must not be made a Place of Scorn and Reproach. Whenever ye enter, take the Counsel of the wise Man; *Keep thy Foot when thou goest into the House of God, and be more ready to hear, than to give the Sacrifice of Fools, for they consider not that they do Evil;* Ecclesiastes Chap. 5th, Verse 1st. that is, ye must behave yourselves there with that godly Awe which belongs to so glorious a Being, whose transcendent Majesty surpasses all Things both in Heaven and in Earth; you must remember that you are not conversing with Men, but God; and therefore all earthly Conversation must be excluded. Men often come to Church under a Pretence of worshipping and serving God, but are sure to bring with them a Train of savage Enemies to mock and deride him; this is in effect to turn the House of God into a Den of Thieves.

ON



ON THE
D U T Y
O F
H U M I L I T Y.



UMILITY is the great Ornament of the Christian Religion, whereby the Poor in Spirit are distinguished from the Proud and Arrogant. This was that great Duty of Religion, which our blessed Saviour laid down as a Plan, from whence his Disciples were to imitate those Graces which adorned his Profession, and by which he was the distinguishing Characteristick of all Species both human and divine. What this Duty requires of you to perform is, that ye be careful to have a just Sense of your own Meanness, and his Supremacy, as may work in you an humble
D Spirit

Spirit and Contentment of your own Dependency, and an unfeigned Submission to his Divine Will.

First, Ye must not be proud of your own Possessions, nor exalt yourselves above your Neighbours, although they perhaps may have a lesser Share of Wealth than you; considering at the same Time, that God, who is the just Disposer of all Things, will distribute as he thinks most convenient. Ye must not think yourselves better by outward Appearance than others; especially if they daily renew a right Spirit within them, and follow those things which are lawful and right, it is then as the Prophet *Ezekiel* tells us, *A Man shall save his Soul alive*. If God had thought fit to bestow more extraordinary Gifts upon you, than upon others; yet, as ye are weak and imperfect Creatures as well as they, tho' not equal in Circumstances, ye have nothing to recommend you to God, but by choosing the Pleasures of a holy Life, and on the other Hand, refusing those of a wicked one.

True Humility consists not in railing against yourselves, or wearing a mean Garment, or walking in a submissive Manner, but in a mean Opinion of yourselves, not being ashamed of thy Birth if poor, nor proud of it if rich; nor despising thy Parents, thy Friends, or thy Employment; if God hath deemed them

them to be poor, speak with the same Candour of them, as if you were born of the very grandest. Our blessed Saviour denied not to do the Will of his Father which is in Heaven; nor did the Apostles vainly boast of their being called to preach the Gospel of Christ, from the mean Employment they before exercised; and should ye then think too highly of yourselves, ye would not follow that Track which such pious Christians had made their Way through to the Mansions of eternal Bliss.

Inferiors are commanded to behave themselves with a due Reverence and Respect to their Superiors; this the Church Catechism teaches you in your Duty towards your Neighbour, Order yourselves lowly and reverently to all your Betters: It is most commonly the outward Advantages of Honour and Greatness that make Men envy their Neighbours, grudging to pay them that decent Respect which is due to them.

Again, Humility is a Calmness and Quietness of Spirit opposite to that of Anger. This is a Sobriety of Mind void of Rage, whilst on the other Hand Anger cherishes it, and will make a sober Man do such Things, as his Temper will abhor; it makes the hardest Condition easy to be endured, which is proved in our Saviour's Crucifixion in a full and ample Manner. Ye are commanded to

take up your Cross and follow him, and unless ye exercise yourselves rightly in this Virtue, ye will find it a very difficult Matter to obey this Command.

Humility may be considered in this Respect; namely, a low Frame and Habit of Spirit, such as ariseth from a due Sense of God's Excellency and Greatness, and our own Infirmities; and that our Dependency flows from that inexhaustible Fountain of Goodness, where there are Pleasures for evermore. Having now considered this Duty in respect to ourselves, I shall proceed to consider how far it is to be exercised towards God.

First, By a most awful and sincere Reverence: This is the Foundation of that Worship which the first Commandment requires; and is likewise enjoined us in the next to preserve, by framing right Notions of his infinite Power, Wisdom, and Goodness; and what a base Ingratitude it would be to worship him under any Similitude whatsoever. What an Indignity would it be for rational Spirits to imagine, that God, from whom they received their Existence, should be compared to Gold or Silver? What unworthy Notions would they conceive of the Deity, to withdraw their Minds from the Worship of the true God, to adore an Image of Wood, Stone, or Marble?

Secondly,

Secondly, By a constant Gratitude of your own Thankfulness of what ye receive from him: The true Nature of this Part of Humility consists in an hearty Acknowledgement of some spiritual or temporal Blessing; if a spiritual one, ye are to devote it to him according to the Degree of it; if a temporal one, to the Benefit of your Fellow Creatures. Ye must employ a spiritual one in this Manner; ye must pay those Debts which ye will be accountable for to God, who will reward you according to your Deeds; next, a constant Attention of Mind to the Prayers of the Church, and a stedfast Vigilancy and Circumspection over all your Thoughts, Words, and Actions, lest ye forget that Habit of Mind which should accompany your Devotions, and let Pride and Vanity steal in too hastily upon you. Preserve but a sober Opinion of yourselves, together with a broken and contrite Heart, and think not too highly of your own Merits, unless Self-love should kindle a burning Jealousy in your Breasts, as will most certainly, should it attain to its highest Perfection, make you despise your Inferiors, and behave yourselves with too great a Boldness towards your Superiors, and neglect to pay that Duty to the Almighty, which is of undoubted Right his Property, and owing only to him from whom every

good and perfect Gift cometh which ye enjoy.

Thirdly, A frequent Examination of your Sins : Look upon your Sins, as Grains sown in the whole Course of your Lives ; every Day call them to Remembrance, and pray often for God's Grace to drive out those Temptations that mostly beset you ; let these two particular Acts interpose, Confession of your Sins to God, and a serious Reflection upon yourselves. Avoid too great Employments, which will no doubt be apt to hinder your Examination, and perhaps, through an eager Desire of gaining Riches and Honours, make you anxious of becoming great and noble ; for in those Conditions if you safely arrive, many Ceremonies will seem necessary ; or if they should not, ye will think ye have not that Homage paid you, which would be due to you, and so in the end become vain-glorious and self-conceited : Ye cannot be too cautious in these Respects ; for by the same Instrument that ye would make use of to confess your Sins to God, ye may likewise make use of to blaspheme him.

Fourthly and Lastly, Often meditate on the unhappy Effects of Pride : In the *First*, Consider it as a Canker, which will destroy the Beauty of the fairest Flowers, so will it in like Manner destroy the most excellent Vir-

tues

tues of a Christian, when Humility, if rightly practised, will crown them all. *Secondly*, Consider it as a great Hindrance towards seeking the Kingdom of God and his Righteousness, when Humility will guide you in the right Way that leadeth thereto. *Thirdly*, Consider it as a Means to hinder your Prayers being accepted by God, when Humility will add Wings to them, that they may be conveyed. *Fourthly*, Consider it as a Falsity, and as the most uncertain Method of being made happy, when Humility will prove true, and be the readiest Guide to conduct thy Soul to eternal Happiness.

Let me exhort you to drive away these Flatterers of Pride, and embrace this happy and inestimable Jewel, remembering that the Life of our blessed Saviour, from the Manger to the Cross, was one continued Scene of Humility, Meekness, and Patience, even when he was reviled, buffeted, and spitted on, and spitefully entreated by those who heard the Doctrine which he taught in the Temple; and was then beloved and admired for those miraculous Things which he performed; yet for all this Usage which he afterwards met with, he in his last Words said, *Father, forgive them; for they know not what they do.*



OF THE
CONSIDERATION
OF YOUR
LATTER END.



Consideration is a Virtue due in a particular Manner to the Preservation of your Soul in the next World; for without it a Man will run too hastily into Temptation; which, were he to observe this Virtue, he would then of course shun those Paths which too often lead Men into Destruction: This may be considered two Ways, either towards God, or yourselves. It concerns you to respect your Condition so far towards God, whether ye may in Reason think yourselves in his Favour, and conclude that he will extend his Loving-kindness very evidently towards you, or else that he died for your Sins, in order to fulfill the aforesaid Design.

Design. This Part of Consideration I am now treating of, is that by which all in general will be tried for at the last Day, and therefore is the surest Foundation to build your Hopes upon in this Life, driving from the Bottom of your Hearts every Sin, both voluntary and involuntary, especially if ye ever expect to die in his Favour, and be rewarded hereafter.

It is highly reasonable ye should consider the main Points of your Duty to God, and what he requires from you, whilst ye continue in Health, unless by some sudden Disease God should take away your Lives when unexpected, and not permit you one Moment to reflect. What is your Life? Nothing but a Puff of Breath, or a Shadow, or as Grass, or as the Flowers of the Fields, in the Morning full and flourishing, but perhaps may in the Evening be cut down, dried up, and withered. How nearly then must it concern you to prepare for another Life, and to preserve your Lamps burning, that ye may meet the Bridegroom, and not be like the foolish Virgins in the Gospel unfurnished with Oil, and going to buy it, stay while the Door was shut, and could not afterwards prevail to have it opened for them? So will those who defer their Repentance to the Day of Judgement, find that their After-endeavours

ours will then prove ineffectual. The Neglect of this has been the Ruin of many Souls: Some have thought them happy, and in a good Condition, without the Trial of the preceding Rule; for a Man that never takes an Account of his Estate, in what Manner he has laid it out, but squandered it away foolishly and extravagantly, that Man must, I think, die a Beggar, for not having that provident Care of his Goods which a wise Man knows how to keep, without being a Miser, or too loose a Spender of his Substance in Vanity and Folly.

In the next Place deliberate on your intended Actions before the Performance of them, which will prevent your running too rashly from one Extreme to another; it will teach you to advise with your Consciences, that ye may be enabled to act steadily in all Things that are lawful and right, and check those inordinate Affections of the Soul, as will otherwise disturb its inward Peace and Tranquillity. Consider soberly, and be assured of the Lawfulness of your Undertaking, before you in any wise attempt it; to advise thus, is a necessary Part of Wisdom, without which no Man can be accounted truly wise in this Affair.

Consider the intermediate State of the Soul from the Body after Death, and before
its

its Resurrection, that ye may know if possible, what the Loss of so precious a Thing amounts to. Suppose yourselves amidst the Gaiety and Pleasures of the World, surprized by some sudden Emotion of Mind; the Joys of Heaven may perhaps arise, and the Happiness of living with God in that blessed Place; certainly then you will say, I must now resign the dear Objects which have comforted me here, my Possessions, nay, my very Soul and Body; and when the troublesome Storm of Life is at an End, and the Ship in which I sailed, arrived at the long wished for Port, with what Transports of Joy shall I cry out like holy *David*, *As the Hart desireth the Water Brooks, so longeth my Soul after thee, O God!* If it should on the other Hand remain hopeless, destitute of Friends, be cast into an unknown World, naked, poor, and desolate, no Consolation to cherish it; it must then dwell in the Regions of eternal Death, racked by Guilt, tortured with Envy, no Calmness to be seen, all in Confusion, seeking Rest like the evil Spirit in the Gospel, but finding none, looking back upon the World with Hatred, and languishing in the Midst of insupportable Burdens; sometimes, like *Dives* beholding the happy Dwellings, and deploring his own cursed Fate; but the unpassable
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Gulph between his Dwelling and those, cuts off all Hopes of obtaining any Relief from thence, which only augments his Pain, and adds greater Misery to his wretched State, entirely abandoned of Help, both human and divine; the Riches of the whole World are too small a Price to retrieve his Soul from those endless Torments which it endures. How will a Soul thus beset, thus surrounded with the most exquisite Tortures, behold the Voyage of its Eternity? how will it then wish it had enjoyed the Pleasure of a religious Life, spent only in the Service of God without the least Degree of Superstition; no Fears of eternal Death to molest it, nor Cares of the World to oppress it; delighting in the Contemplation of glorious Truths, and the Hopes of a blessed Immortality?

Purchase not the whole World at so dear a Price as that of your Souls; if ye live as ye ought to do, ye may be happier, infinitely happier than the greatest Monarch upon Earth; your Expectations of gaining the Favour of the Almighty, will be far preferable to an earthly Crown; and sure then what Reprobates would ye be, to abandon your poor Souls to all Eternity, instead of renouncing that Interest ye might have with God. Let others then pursue the Title
of

of Honour and Greatness, let them seek for the vanishing Pleasures of the World; all that ye have to do in Regard to the Salvation of your Souls hereafter, is in Time to lay hold on eternal Life, and to gain the Reputation of Prudent and Godly. The chief Reasons why Men regard not their latter End more than they do at present, are these :

First, Because when they are in perfect Health, and flourishing amidst a Life of Prosperity, they are then not willing to entertain this unwelcome Thought of their latter End; which Thought they are apt too rashly to judge is a troublesome Guest, and an Ill-wisher of the Happiness they enjoy, that at last it seems to disparage their present Pleasure; from whence it appears, that Death itself, when it draws near, comes without Invitation, and thrusts itself in the Midst of their earthly Delights, which makes it become so unwelcome a Guest.

Secondly, Because Men entertain themselves with a vain and foolish Conceit of their latter End, as if that were to invite them sooner to another World; and upon this, how many have I (though young in Experience) known to forbear making their Wills, thinking it a certain Omen of Death; whereas the

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Consideration now before us, though it fits a Man to meet Death, will not hasten it before the appointed Time of its coming.

Thirdly, A constant Difficulty that attends Men, during the last Stage of Life, perhaps Ten or Twenty Years before their Departure, to think otherwise of their Condition than what it really appears to be. They may be in Health even then, yet can hardly bring themselves to think that a Time must, and will come, wherein they will be sick; because they imagine they may be in the Interim seized by some heavy Disease, therefore upon this Account they cannot cast their Thoughts on this Subject, that they must certainly die; from whence this common Proverb rightly observes, *That there is no Man so old, but he thinks he shall live a Year longer.*

Upon the Whole, it is too true, that these are the Ways of Mankind in this Age, and these their Follies; they never, or very seldom try their Actions, nor check those Things which they themselves know to be done amiss, but go on still in the same Habit of Sin, not having the Fear of God before their Eyes, nor fixing any steadfast Resolutions of Amendment for the future; but still persevering in Wickedness,
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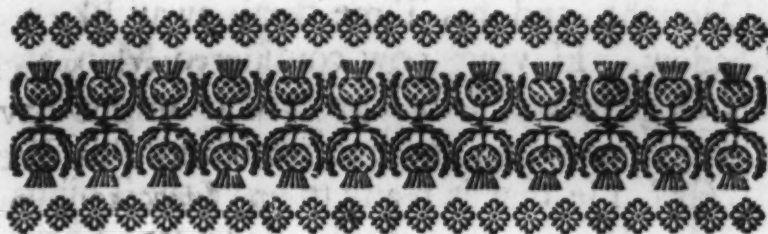
and delaying to the very last Moment. Whoever begins early to take Account of himself (as I would advise those Youth into whose Hands this Book may chance to come) will find this the easiest Course, it being the best Way to exercise this Consideration in their early Days, in which they will find every Passage clear and easy, while fresh in their Memories, than to stay to the latter Period of Life, and find it then troublesome and difficult to be attained.

Lastly, Would Men but consider, that every particular Sin requires a particular Repentance before it can be pardoned, certainly they would tremble at the Approach of Night without repenting: How many are there that go to Bed in perfect Health, and yet never rise again? If he be a loose and profligate Sinner, what must he have to fear, for not having set his House in order before he died? But if on the contrary, he be a Man of an upright Heart, with what a joyful Resignation would he submit the Care of his poor Soul into the Hands of God, and utter his last Words in that excellent Expression of the Psalmist, *I made haste, and delayed not to keep thy Commandments.*

To conclude, In what a dangerous Condition will that Man be in, whose Sins are unrepented

unrepented of, who has neglected the one Thing needful; it is the Pleasures of the World, and the Deceitfulness of Riches, which are the great Consumptives which exhaust his Time, and which might have been prevented, had he observed this Precept of the Psalmist, *Keep Innocency, and take Heed unto the Thing that is right: for that shall bring a Man Peace at the last.*





MEDITATIONS

CONCERNING A

HAPPY DEATH.



οι φόλυξ ὁ ἄνθρωπος is a Greek Proverb which *Lucian* thus translates, *Man is a Bubble*, in which he represents its proper Circumstances to this Purpose, saying; All the World is a Storm, and Men rise up like Bubbles in a hard Shower of Rain, from the Course of Nature and Providence: Too many of these sink into the Deluge of their first Parents, others are floating up and down several Years together, and at last resign their Places to others, and those that dwell the longest, are

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in a perpetual Motion of Uneasiness and Trouble: This is the State of Man, like a Thing of nought, and his Time fleeth away like a Shadow. Having now considered Man in his Degeneracy, I shall proceed to offer some Considerations on the Subject before you.

First, He that is ready to leave the Things of this World, and would die a true Christian, must Night and Day look for Death, expecting him to summon his Departure, that the Gates of everlasting Life will not prevail against him. He must dress his Soul by a diligent and frequent Examination; he must perfectly know the State and Condition which his Soul is in, and with the most careful Circumspection abandon all sinful Lusts which war against it. To accomplish this great End these Things are necessary; namely, the great Portions of Time spent in Vanity, the daily Omissions of Duty and Commissions of Sin, the Coldness of Prayer, the perpetual Mistakes of Religion, too great Luxuriousness in Food and Raiment, Want of Charity, and many others: If ye are guilty as to these Circumstances, ye must every Day call yourselves to Account, and resolve to amend the remaining Part of your Lives.

Secondly, Since God hath placed you in a Sea of Troubles, whose Waters swell with
great

great Vehemency by a continual Storm, hath out of his infinite Goodness appointed the Church for a Ship, and Religion to be the Sail, to carry you to the End of your Voyage, which is Death: This is that Harbour which God hath designed for all Men, that they may find Rest unto their Souls. To be satisfied of this Truth, search the Scriptures daily, and likewise the Book of that learned Divine, Doctor *Sherlock*, who hath described Death in an excellent Manner, therefore I would recommend his Works for your most serious Meditation on this Subject.

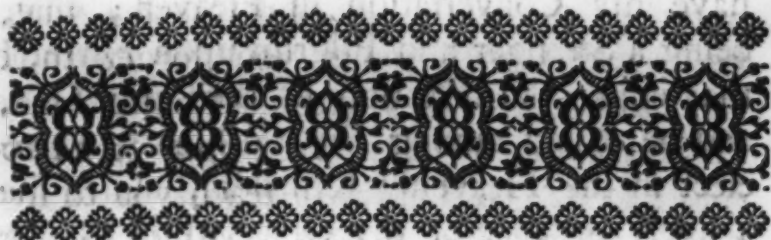
Thirdly, Meditate on the Sufferings of Christ, who endured grievous Pains for you; therefore resign yourselves freely to him for your own Good: If he invites you, take the Example of *St. Paul*, *Run with Patience the Race that is set before you.*

Fourthly, Meditate on the Afflictions which ye suffer in this Life; witness the Case of holy *Job*, whose Afflictions were very burdensome and many. How many of the Apostles suffered the most barbarous Tortures of proud Tyrants, and died with Faith, not murmuring nor repining.

Lastly, Meditate on the longest Misery that Man endures in this World, and compare it to the Glory which shall hereafter be

revealed; and it will appear to be little or nothing; they will like Saint *Stephen*, when he beheld Christ, make you forget those Afflictions, as if they never had been. The Effects of this Wisdom will appear in a two-fold Light. 1. They will teach you to live well, and 2. To die well. Which God of his infinite Mercy grant, through the Merits of Christ Jesus our only Saviour and Redeemer. Amen.





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MORNING PRAYER.

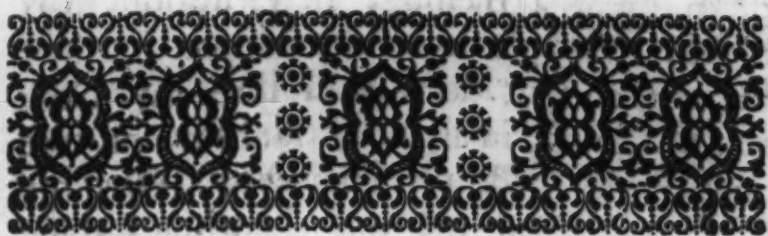


LESSED be thy holy Name,
 O Lord, for thy watchful Care
 and Protection over me this
 Night past; be pleased, O
 gracious God, to direct me
 with thy Counsel this Day;
 let the Influence of thy holy Spirit descend
 upon me thy unworthy Servant, that it may
 reprove the Evil thou hast seen in me, and
 entirely abolish that Sin which doth so easily
 beset me, that my Body may be a pure and
 holy Temple, free from Spot or Blemish,
 and my Soul become the Sanctuary of the
 living God; that no Temptations whatsoever
 may withdraw it from thy holy Worship,
 and that I may, with the greatest Prudence,
 keep such a strict and holy Discipline over
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my Thoughts, Words, and Actions, as to have my Conversation in Heaven; that, being a Stranger and Pilgrim upon Earth, I may enjoy the Fruition of thee my God, and be stated among thy faithful and true elect in the Heavenly Jerusalem. Give me a lively Instance of thy Grace while I abide in this Vale of Misery, that I may know how to pray as I ought to do; that when I leave the Riches and Vanities of this World, thou, in thy good appointed Time, may receive my Soul into those blessed Mansions of Eternity, which thou hast prepared for them that love and fear thee; where I shall dwell with those that are perfect, even as our Heavenly Father is perfect, through the Merits of Christ Jesus our only Lord and Saviour. Amen.





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EVENING PRAYER.



Almighty and everlasting God,
 who by thy gracious Provi-
 dence hast brought me safely
 to the Conclusion of this Day;
 for this and all other thy
 Mercies which I have received

from thy bountiful Hand, I offer up to thee
 myself, my Soul, and my Body; let the
 Sense of thy repeated Goodness teach me
 to deny all ungodly and worldly Lusts, and
 to live soberly and righteously in this present
 evil World, that I may be holy, as thou
 art holy. Grant, O Lord, that I may at-
 tain this heavenly Perfection, by being wil-
 ling to sacrifice my most darling Pleasures to
 thy divine Commands, O blessed Jesu, who
 died and rose again to procure eternal Sal-
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vation for me ; that the Hopes of partaking of so great a Blessing, may imprint thy blessed Example upon my Mind, by walking as thou hast done in Holiness and Purity of Living, in all Meekness, Faith, Hope, and Charity. Be pleased, O most merciful God, to defend me this Night with thy heavenly Grace, from all the Dangers consequent thereupon ; and if I have committed any Crime that hath provoked thy Divine Vengeance against me, I humbly beg Pardon, knowing thou wilt not refuse to hear the Voice of a penitent Sinner, but art rather willing that he should return and live. Therefore spare me, good Lord, for thy dear Son's Sake Jesus Christ, who liveth and reigneth with thee one God World without End. Amen.

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